A help
to
Communicants
Ingredere, ut Proficias.

A

BOOK

FOR

BEGINNERS,

Or, a Help to

Young Communicants;

THAT

They may be fitted for the Holy Communion, and receive it with profit.

By *S. Patrick*, D. *P.*

Printed for *R. Royston*, Bookseller to His most Sacred Majesty. 1680.

To the READER.

THere *is no Advice more wholesome or more neceſſary, then that of* Solomon, *in the concluſion of his Meditations upon the Vanity of all things under the Sun*; Remember thy CREATOR in the days of thy youth. *Which may ſerve in ſtead of a Preface to this little Book*; *eſpecially if I change one word, and*

make it run thus, Remember thy SAVIOUR in the days of thy youth.

Be ſenſible, that is, how much thou art indebted to Him; and do not forget it, but carry this always in thy mind, that as thou didſt receive thy being from Him, ſo thou art bought with a great price; and therefore ought'ſt to glorify God with Body and Soul, which are His. 1 Cor. VI. 20.

And doe this betime, in thy beſt days; before

thou

thou art tainted and corrupted by Vice and wickedneſs. Into which dangerous ways if thou art ſo unhappy as to have entred, be adviſed, and leave them preſently. Betake thy ſelf without any delay to the ſervice of God: and let no buiſneſs, much leſs any vain pleaſure, hinder thee from acquainting thy ſelf with the Duty thou oweſt Him; or from performing it ſeriouſly: Particularly that duty which He hath commanded thee to doe in Remembrance of Him.

To the Reader.

The Nature, the Neceſſity, and the Ends of which, together with the manner of doing it, I lay before thee in the following pages. Wherein I ſhall treat onely of ſuch things as are moſt eaſy, and obvious to every capacity: hoping, by God's bleſſing, they will be uſefull to ſuch as will ſet themſelves to conſider them.

They that would have larger Inſtructions and Helps, may find them in the Chriſtian Sacrifice.

CHAP.

CHAP. I.

Of the Duty.

WHEN God's Miniſter declares, as he is required to do, that he intends on ſuch a day to adminiſter the moſt comfortable Sacrament of *Chriſt*'s Body and Bloud; and invites you to it, beſeeching

ching you to dispose your selves religiously and devoutly for it: you must consider, that it is your duty to prepare your selves, to come and partake of so great a Blessing; and not to think it enough that you have been present at Divine Service, and heard the Sermon, and then may turn your back on the Table of the Lord. Which is a very great disrespect to Him, and forgetfulness of Him, and cannot be excused so easily, as mens

naughty

naughty hearts incline them to believe. For though God's Goodneſs is ſuch, that He prefers works of Mercy to your Neighbours, before Sacrifice to Himſelf, when one of them muſt be omitted: yet He doth not make the ſame allowance for your Worldly buſineſs, (which well may be let alone till another time;) much leſs for your vain Pleaſures or Recreations, which never ought to hinder or put by this or any other holy Duty

in the ſeaſon proper for it.

Come therefore, as oft as you are invited; and when God's Miniſter, after Sermon ended, goes up to the Holy Table to prepare this Heavenly food for you, (that is, to conſecrate Bread broken and Wine poured out, that it may repreſent the Death of *Chriſt* to you; and to give it you, ſaying, *Take, eat, and drink this in remembrance of Chriſt*) do you ſtay in God's Houſe, and draw near

near unto his Table, and thankfully receive it from him, for that end for which he gives it, in commemoration of *Chriſt*'s Death and Paſſion upon the Croſs for your ſake.

It is the duty of God's Miniſter, to ſet the Bread and Wine apart, to preſent them unto God, to break the one and pour out the other, to bleſs them, and to give them unto you: And then it is your duty, to look upon this Bread and Wine,

Wine, thus bleſſed, as repreſenting *Chriſt* unto you; and accordingly to receive them, not as mere Bread and Wine, but as things deputed by *Chriſt* to be inſtead of His Body and Bloud, and to communicate them to worthy Receivers.

CHAP.

CHAP. II.

Of the Neceſſity of this Duty.

TO doe thus you are ingaged, *Firſt*, by the expreſs Commandment of our Lord *Chriſt*; which you find four times recorded in the New Teſtament: by the three firſt Evangeliſts, Saint *Matthew*, XXVI. 26, 27. Saint *Mark*, XIV. 22, 23. Saint *Luke*, XXII. 19, 20; and by Saint *Paul*, in his

his firſt Epiſtle to the *Corinthians* XI. 23, 24, 25. All which places, eſpecially the laſt, you will doe well to reade ſeriouſly. And then conſider,

Secondly, that there is the greater regard to be had to this Commandment, [*Doe this in remembrance of me*,] which Saint *Paul* ſaith he received of the Lord, becauſe it was his laſt and dying Commandment, in the night when He was betrayed, juſt before the day of his Paſſion.

Paſſion. We are wont, in other caſes, to be inclined to remember, and carefully perform the laſt deſire of a dying Friend: and therefore what other account can we give of it, if we live in a neglect of this Duty, ſo ſolemnly enjoyned, but that we are ſtrangers, or, at beſt, very cold in our love to Him? which you had need to quicken, becauſe,

Thirdly, your care in this Duty will be a means to make you obſerve

ſerve the reſt of his Commandments better; which now, alas! are little regarded, becauſe little or no regard is had to this laſt Commandment; which our Lord ſeems to have added, when He left the world, for the ſecurity of all the other that He had delivered before. For the doing this hath a mighty power in it to ſtir up the love of *Chriſt* in our hearts. And *the love of Chriſt conſtraineth us*, (as S. *Paul* teaches, 2 *Cor.* V. 14,

V. 14, 15.) *because we thus judge, that if one died for all, then were all dead: And that He died for all, that they which live, should not henceforth live unto themselves, but unto Him that died for them, and rose again.* Doe *this* therefore in remembrance of Him, which is such an efficacious means to make you always doe well. Yea, more then this,

Lastly, it will be a means to make you observe his Commandments

ments *with love and delight:* which if they be wanting, your Obedience will be little worth. For without *Love*, all that you doe will not be acceptable to *Chriſt*; and unleſs you *delight* in what you doe, it will not be acceptable to your ſelves. But neither of theſe will be wanting, if you religiouſly frequent this Holy Sacrament; where He is repreſented to you as deſirous to ſave you, though it were by dying for you; ſaying, when

when this was first propounded to Him, *Lo, I come, I delight to doe thy will, O God.* How can you then refrain, when you think of this, from expressing the same affection and the same joy; when it is so much easier for you to doe God's will, then it was for Him to suffer such things as he did, in obedience to it.

CHAP.

CHAP. III.

Of the Ends for which it was inſtituted.

YOU will be the more inclined to this, when you conſider the Ends for which this Commemoration of *Chriſt*'s Death was ordained. Which were ſuch as theſe.

Firſt, to profeſs that you are Chriſtians, and believe that Religion which *Chriſt* hath ſealed by his Bloud, to be the true

true and onely way to Happineſs; and that you mean to continue in it, whatſoever it coſts you, though it ſhould ingage you, that is, to follow Him to his Croſs.

Secondly, to give thanks to God the *Father*, for ſending his onely-begotten Son into the world, to be the Propitiation for our Sins:

And to God the *Son*, our Bleſſed Saviour *Jeſus Chriſt*, for humbling himſelf ſo low, as to

die

die the death of the Croſs; where *He offered his own Body, to put away our ſins by the Sacrifice of Himſelf:*

And to God the *Holy Ghoſt*, who hath brought us glad tidings from Heaven, ſince our Saviour's aſcenſion thither, that having *purged our ſins by Himſelf, He ſate down on the right hand of the Majeſty on high*; where He lives for evermore, and is mindfull of us and of his Promiſes, which He will certainly fulfill, as we

we ſee by theſe Pledges He hath left us of his endleſs **Love.** And therefore,

Thirdly, you bind your ſelves, by the remembrance of theſe things, to be faithfull to Him; and to keep that Holy Covenant, wherein you are ſolemnly tied to be wholly His. For as the very coming to his Table, naturally ſignifies you are of his Family, and belong to Him: ſo being there ſo kindly entertained by Him, you

ſtand bound to behave your ſelves as his Servants, or rather Friends; and engage ſo to doe. Now ye are his Friends, if you comply with his will in all other things, as well as in this of commemorating his dying Love for your ſake. So He himſelf tells his Apoſtles, in thoſe memorable words, XV. *Joh.* 13, 14. where He repreſents to them, in what conſiſted the greatneſs of his Love, and the ſincerity of theirs. *Greater love hath*

no man then this, that a man lay down his life for his Friends. Ye are my Friends, if ye doe whatsoever I command you. For,

Lastly, being thus of the number of the Faithfull, you have, in this Holy Sacrament, Communion with *Christ* in his Death and Passion; and in the Merits of them. For though the things you receive be *in themselves* but Bread and Wine; yet *by a Divine and spiritual grace* they become

the Body and Bloud of *Chriſt* to the Faithfull, who are thereby made partakers of all the Benefits which He purchaſed, by his Sacrifice which He made of Himſelf for our Sins. Thus one of the Prayers after the Communion excellently inſtructs you, that God "vouchſafes "to feed thoſe, who duly "receive theſe holy My-"ſteries, with the *ſpiri-"tual food* of the moſt "precious Body and "Bloud of his Son, our "Saviour *Jeſus Chriſt*; "and

"and doth aſſure you "thereby of his favour "and goodneſs; and "that you are very "Members incorporate "in the myſtical Body "of his Son, which is "the bleſſed Company "of all Faithfull peo- "ple; and are alſo "Heirs, through hope, "of his everlaſting "Kingdom, by the me- "rits of the moſt pre- "cious Death and Paſ- "ſion of his dear Son.

I need not adde that, by doing this in remembrance of Him, you

have Communion with all your Chriſtian Brethren, (for it is already expreſſed;) and that you beg his gracious aſſiſtence, that you may continue (as it follows in the Prayer now mentioned) in this holy Fellowſhip, and doe all ſuch good works as He hath prepared for us to walk in: for this holy action being *a Sacrifice of praiſe and thanksgiving*, (as it is in the Prayer going before,) wherein *Chriſt*'s Sacrifice is commemorated;

it

it is in its own nature the moſt powerfull Prayer (as all Sacrifices were (1 *Sam.* XIII. 12.) more powerfull then any other can be) to ſupplicate for, and to impetrate (that is, obtain) the Divine Bleſſing upon us.

CHAP. IV.

Of Preparation for it.

THIS may ſuffice, one would think, to excite all thoſe who

have any care of their future Salvation, or present satisfaction, to make it their buisiness to prepare themselves, to be worthy Receivers of such great Benefits.

And that is not hard to doe.

For, having learn'd your *Catechism*, or the short *Instruction* in the Common-Prayer-Book, to be learn'd by every person that is baptized; and then seriously considered the Promise that was made at your Baptism in your name, which

which is there explained: you ſhould, in the next place, take the firſt opportunity to have the benefit of *Confirmation.* Wherein you both openly renew the ſolemn Promiſe and Vow made in your name at your Baptiſm, ratifying and confirming the ſame in your own perſon, and acknowledging your ſelf bound to believe and doe all thoſe things which your Godfathers and Godmothers then undertook for you;

and alſo, by the Laying on of hands, have more of the Divine Grace imparted to you, to confirm and ſtrengthen you in your Chriſtian reſolution, that you may continue his for ever.

After this you may, without any ſcruple, look upon your ſelf as having a right to the Sacrament of *Chriſt*'s Body and Bloud. And the beſt Preparation to it will be,

I. To endeavour faithfully to live accor-

cording to your Baptiſmal Vow. And for that end, to call to mind every day how ſolemnly you did ſuch a time, in the preſence of God and ſuch a Congregation, ratify and confirm that Vow; and alſo promiſed that, by God's grace, you would always labour to obſerve ſuch things as by your own confeſſion you have aſſented unto.

They are theſe *three*. *Firſt*, that you ſhould "renounce the Devil

"and all his works, the "pomps and vanities of "this wicked world, "with all covetous de- "ſires of the ſame, and "the ſinfull luſts of the "fleſh; ſo that you will "not follow, nor be led "by them. *Secondly*, "that you ſhould be- "lieve all the Articles "of the Chriſtian Faith. "And *thirdly*, that you "ſhould keep God's ho- "ly will and Command- "ments, and walk in "the ſame all the days "of your life.

II. Now thoſe Command-

mandments which you have promiſed to keep, you are taught afterward contain *your Duty towards God*, and *your Duty towards your Neighbour.*

Your Duty towards God, you are inſtructed, is this: *To believe in Him, to fear Him, to love Him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip Him, to give Him thanks, to put my whole truſt in Him, to call upon Him, to honour his holy Name*

Name and his Word, and to ſerve him truly all the days of my life.

Then follows your Duty towards your Neighbour, in theſe words, as you your ſelf are taught to confeſs; *My Duty towards my Neighbour is, to love him as my ſelf, to doe to all men as I would they ſhould doe unto me: to love, honour and ſuccour my father and mother; to honour and obey the King, and all that are put in authority under him; to ſubmit my ſelf*

to

to all my Governours, Teachers, ſpiritual Paſtours, and Maſters; to order my ſelf lowly and reverently to all my betters; to hurt no body by word or deed; to be true and juſt in all my dealing; to bear no malice nor hatred in my heart; to keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering; to keep my body in temperance, ſoberneſs, and chaſtity; not to covet nor deſire other mens goods, but to learn

learn and labour truly to get mine own living, and to doe my duty in that ſtate of life unto which it ſhall pleaſe God to call me.

All theſe things you promiſed, with your own mouth, before God and his People, (when you was confirmed) that you would be carefull to obſerve: and muſt therefore make this the conſtant Rule of your life; and call upon God, by diligent Prayer, for his ſpeciall Grace, without which

which you will not be able to ſerve Him.

Which if you doe ſincerely, then,

III. I would adviſe you, every evening, before you go to ſleep, to take ſome time to think how well you have kept your Reſolution, and obſerved this Rule: And where you find you have faln ſhort of it, or done contrary to it, to make a new Reſolution to be more carefull the next day. And if you be able to ſet down in wri-

writing thoſe Negligences, or breaches of your Covenant with God, when you take notice of them; you will have the leſs to doe when the opportunity of communicating approacheth. For then,

IV. *Laſtly*, you can with much eaſe examine your ſelves before the Communion, and have a full account of your life and converſation ready at hand. About which you will be lamentably puzzled, and long in drawing it up,

up, if you do not conſtantly make ſome obſervation how things go with you : but in this Method ſhall be able preſently, and without any perplexity, to underſtand certainly and clearly in what caſe you are. And ſo you have nothing farther to doe, by way of Preparation to the Sacrament, but onely, *firſt*, ſorrowfully to bewail your Sinfulneſs, and to confeſs your ſelves to Almighty God : and that, *ſecondly*, with a full purpoſe

poſe of Amendment of life, and of greater diligence and watchfulneſs hereafter; eſpecially in thoſe particulars wherein you have miſcarried. (For ſorrowfull Confeſſion and Affliction of ſpirit for your Sins, is not ſufficient; but muſt end in this unfeigned Reſolution.) And if you find, *thirdly*, that your Offences are not onely againſt God, but alſo againſt your Neighbours; then (as you are directed in the *Communion-*

munion-Service) to *reconcile your ſelves unto them: Being ready to make reſtitution and ſatisfaction, according to the utmoſt of your powers, for all injuries and wrongs done by you to any other; and being ready likewiſe to forgive others that have offended you, as ye would have forgiveneſs of your offences at God's hand.*

When all this is done, then you ought not to diſcourage your ſelves with a fancy of your Unworthineſs to par-

partake of that Holy Table to which you are invited. For you will always be unworthy in the ſtricteſt ſenſe of the word: but are really worthy in God's account, when you are thus diſpoſed; and ſenſible, at the beſt, of your unworthineſs of ſuch great Bleſſings, as God, of his goodneſs, is deſirous to beſtow upon you.

CHAP.

CHAP. V.

A Prayer for that morning when you intend to receive. Which may be uſed any time before.

BEſides thoſe uſuall Prayers, wherein you conſtantly recommend your ſelf to God, and give him thanks for his daily benefits: it will be fit to make a particular application of your ſelf to Him, for his gracious

assistence and his blessing upon you in that holy Duty, after this manner.

O Lord, I most humbly abase my self before Thee, confessing that I am unworthy of any of those mercies which I enjoy, in common, with the rest of thy Creatures. For I have too much forgotten Thee my Creatour, and Jesus Christ *my Redeemer; whom I have many ways offended, either through ignorance, or negligence,*

or

or wilfull ſins. [Here mention the particulars out of your daily obſervations.]

And yet, ſo great is thy Goodneſs, Thou art pleaſed to give me an opportunity to partake of thy extraordinary love and kindneſs in thy dear Son, the Lord Jeſus. *For I am invited by his Miniſter, to come and feaſt with Him at his Table, by a thankfull Commemoration of the offering He made, of his own Body and Bloud, upon the Croſs for us.*

And I am very deſi-

rous to go, if Thou wilt but be pleaſed graciouſly to pardon all my paſt offences, either againſt Thee, or againſt my Neighbour; and to accept of my hearty ſorrow for them, and unfeigned reſolution to doe my endeavour to amend them.

O be mercifull unto me, be mercifull unto me, I moſt humbly beſeech Thee, for the ſake of Jeſus Chriſt *who died for me. And though I am unworthy ſo much as, at any time, to approach into thy preſence; yet do*

not reject me now, but permit me to come, even unto thy holy Table.

For which if I am in any measure prepared, it is to be ascribed to thy grace, which hath wrought such good dispositions in me; and therefore will, I hope, still so assist me, that I may not be an unwelcome guest unto Thee: but be filled with such a lively sense of thy Love to me, and with such a sincere and ardent Love to Thee, and with such satisfaction of heart in being one of thy Ser-

vants, that I may be more ſorrowfull then ever that I have offended Thee, and more ſtedfaſtly reſolved to be ſtrictly obedient to Thee.

And, O moſt gracious God, let me find, I beſeech Thee, all ſuch godly Reſolutions in me more confirmed and ſtrengthned by the heavenly Food Thou haſt prepared for me. O that (as I ſtand already engaged by former Vows which I have upon me, ſo) I may faithfully and chearfully obey thy holy will in all things,

things, and daily increaſe in thy holy Spirit more and more, untill I come to thy everlaſting Kingdom.

Hear me, O Lord, and help me ſo to perform my Duty in every part of that holy action, which I am going to doe in remembrance of my Saviour, that I may not onely at preſent rejoyce in his Love to me, but be excited thereby to doe the reſt of my Duty better, and with more delight, all the days of my life.

Which I humbly beg through his Merits and Mediation; to whom, with Thee, O Father, and the Holy Ghoſt, be all honour, glory and praiſe both now and for evermore. Amen.

CHAP. VI.

The manner of Receiving.

THUS I have led you to the Holy Communion; and now you will expect I ſhould

ſhould inſtruct your behaviour there. I know no plainer or more natural method, then to direct you what to doe in every part of that Divine Service.

When the Sermon therefore is done, and you are conveniently placed, that you may loſe no time, (while the Miniſter is making himſelf ready, and the Congregation that doth not receive is diſmiſſing) repeat the Prayer above written, or ſome part of it.

When you ſee the Miniſter going up to officiate, ſay,

Bleſſed be the Lord for his Miniſters, the Stewards of the Myſteries of God: eſpecially for thoſe faithfull and wiſe Stewards, whom the Lord hath made Rulers over his houſhold, to give them meat in due ſeaſon. XXIV. *Matth.* 45. 1 *Cor.* IV. 1.

When

When he begins the Offertory, ſay,

Let every one of our Prayers, together with our Alms and Oblations, come up for a memorial before the Lord: whoſe holy Angels I believe are preſent at theſe Solemnities.

A poor Servant may adde,

The Lord accept of my poor Mite, who have little to offer, but my ſelf, and all that I

can doe; which I dedicate to his ſervice.

Then awaken your ſelf to accompany the Miniſter in the Prayer for the *whole ſtate of Chriſt's Church*, &c. and attend diligently to the following Exhortation, which begins with theſe words, *Dearly beloved in the Lord:* which the Miniſter ought to ſpeak, and you hear, with much affection.

Then joyn as heartily and earneſtly as you are able, in the *Gene-*

General Confeſſion; and receive the *Abſolution* (with the *comfortable words* of *Chriſt* and his Apoſtles that follow after) as you would do the moſt joyfull news in the world; ſtirring up your ſelves (as the Miniſter exhorts you, when he ſaith, *Lift up your hearts*) to bleſs and praiſe the Lord, together with all the Heavenly hoſt, for ſuch everlaſting conſolation and good hope, as He hath given us, through his grace in *Chriſt Jeſus*.

For thoſe precious Promiſes ought to be ſweeter to you (as the Pſalmiſt ſpeaks) then the honey and the honey-comb; far dearer then thouſands of gold and ſilver. And now you may be aſſured (though unworthy to gather the crums under his Table) that, receiving the Creatures of Bread and Wine, according to *Chriſt's* inſtitution, in remembrance of his Death and Paſſion, you ſhall be *partakers of his moſt bleſſed Body*

Body and Bloud. Unto which words, in the *Prayer of Conſecration*, ſay ſecretly to your ſelf, *Amen*, *Amen.*

When the Miniſter himſelf Communicates, ſay,

The Lord hear thee. The Lord remember all thy Offerings, and accept thy Sacrifice: Grant thee thy heart's deſire, and fulfill all thy mind. The Lord fulfill all thy Petitions, both for thy ſelf, and for us, and

and for all his people.

When you are going to approach to the Lord's Table,

Propound to your ſelf, by way of Queſtion, the Invitation which the Miniſter hath given you, ſaying, *Do I truly and earneſtly repent me of my Sins? and am I in love and charity with my Neighbours? and intend to lead a new life, following the Commandments of God, and walking*

king from henceforth in his holy ways?

(And finding your ſelf able to return the Anſwer of a good Conſcience, reſolve, as it there follows,) *Then I will draw near with Faith, and take this Holy Sacrament to my comfort.*

When you are placed there, ſay,

Lord, what am I, that Thou ſhouldſt be thus gracious to me? What an honour is it, that

that I am invited hither to feaſt, at Thy Table, upon the Body and Bloud of my Bleſſed Saviour? to receive the pledges of his Love, and to engage my Love to Him? which I deſire may abound more and more towards Him, and towards my Chriſtian Brethren, and towards all men.

When

When the Miniſter hath delivered thee the Bread, concluding in theſe words, [*—Feed on him in thy heart by faith with thankſigving,*] ſay,

I do believe, O Lord, that Thou art the Bread of life, which came down from Heaven, by whom we are nouriſhed to eternal Life. And I thank Thee, with all my Soul, that Thou haſt both taught us the way of

of God in truth; and alſo died for our Sins, and roſe again to give us hope of that immortal Life. Bleſſed be thy Name, I have now, by thy own appointment, received the ſacred pledge and earneſt of it: Wherefore my Soul doth magnify the Lord, and my ſpirit rejoyceth in God my Saviour. Whoſe Grace I truſt will be with my ſpirit; that I may rejoyce in the Lord alway, and ever delight in all well-doing. *Amen.*

Or this,

I believe, O Bleſſed *Jeſus*, that Thou art the Lord of all; and give Thee moſt humble and hearty thanks, for calling me to the knowledge of thy Grace, and to Faith in Thee: beſeeching Thee, that, as I have now received this new token of thy Love, (bleſſed be thy Goodneſs,) ſo Thou wilt ever be my God, and by continuance in well-doing bring me to

to everlaſting Life. *Amen.*

A ſhorter after the Bread.

I thank Thee, O Lord, for calling me into this ſtate of Salvation, and for giving me this new pledge of thy continued Love. Aſſiſt me with thy Grace to doe my duty to Thee and to my Neighbour ſo faithfully, that I may abide in thy love for ever, through *Jeſus Chriſt*, &c.

After you have received the Cup, when the Miniſter concludes, with thoſe words, [*— and be thankfull,*] ſay,

I thank Thee, O Lord of Heaven and Earth, that Thou wouldſt condeſcend to take our Nature upon Thee, and therein ſuffer for our Sins; yea ſhed thy precious Bloud upon the Croſs for our Redemption. Glory, honour, bleſſing and praiſe

praiſe be unto Thee, O Lord; to whom, in all reaſon, I ought henceforth to live, and not unto my ſelf. And therefore here I devote my ſelf to thy faithfull ſervice; and reſolve, if need be, even to take up my Croſs, and follow Thee. Aſſiſt me, good Lord, and make me partaker of all the Benefits of thy Death and Paſſion; according as Thou ſeeſt me ſincerely reſolved, in all things for ever to obey Thee. *Amen.*

Or this,

Bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name. Bleſs the Lord, O my Soul, and forget not all his Benefits. Who forgiveth all thy Sin, and hath now filled thy mouth with good things: and who giveth thee hope of better in eternal Life. Sanctify me wholly, O Lord, that I may not fall ſhort of it: but my whole, Spirit and Soul and Body, may be preſerved

ſerved blameleſs unto the coming of our Lord *Jeſus*. *Amen*.

A ſhorter after the Cup.

I thank Thee again, O Lord, for thy wonderfull Love in ſending thy Son to lay down his Life, and in making me partaker of the Benefits of his precious Bloud ſhedding for us. Preſerve in me for ever a ſenſe of thy Love; and thereby preſerve me holy and without blemith to the ſecond coming of our Lord *Jeſus*. *Amen*.

After you are gone from the Lord's Table, to your ſeat, ſay,

Bleſſed be the Lord, for his exceeding great grace and mercy to us in *Chriſt Jeſus.* Bleſſed be the Lord, who hath called me into fellowſhip with Himſelf, and with his Son *Chriſt Jeſus.* Bleſſed be his Name, that I have now received the tokens of his endleſs Love: in which I ought to rejoyce without

out ceasing, as more valuable then all the goods of this world.

It is my joy, O Lord, my highest satisfaction I have in this world, that I am beloved of Thee, who art able to make me more happy then I can conceive. O preserve me for ever in thy Love; and for that end preserve in me the same thoughts, resolutions, and devout affections, which I now feel in my heart.

Keep them alive by the powerfull assisten-

ces of thy Holy Spirit; of which Thou haſt given me an aſſurance in thy precious Promiſes, and in theſe ſacred Pledges of thy Loving-kindneſs. For which I again moſt humbly thank Thee, and deſire I may never forget how much I am indebted to Thee; but be ſtill praiſing Thee, and ſaying,

I will extoll Thee, my God, O King of Heaven; and I will bleſs thy Name for ever and ever.

Every day will I bleſs

Thee, and I will praiſe thy Name for ever and ever.

While I live, will I praiſe the Lord: I will ſing praiſes to my God, while I have any being.

My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy Name for ever and ever. Amen.

While others are Communicating, you may ſay,

Preſerve us all, O Lord, pure and acceptable

table Sacrifices unto Thee; that we may be all presented spotless before the presence of thy glory with exceeding joy.

Or this,

As we, being many, are one bread and one body: (for we are all partakers of that one Bread, and have drunk of the same Cup:) so help us to keep the unity of the Spirit in the bond of peace; and to love one another with a pure heart fervently.

Or this, XV. Rom. 5, 6.

Now the God of patience and consolation grant us to be like-minded one towards another, after the example of Christ Jesus:

That we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

This may be added.

Let all the people praise Thee, O God, let all the people praise Thee.

From the rising of the Sun

Sun unto the going down of the ſame, let the Name of our Lord be praiſed.

Bleſſed be the Name of the Lord, from this time forth and for evermore.

Upon Chriſtmas-*day and ſeven days after you may adde this to your other Devotions.*

More particularly I now remember, O Lord, thy ſtupendious Love, in ſending thy Son ſo unexpectedly to

viſit us, when the World thought not of Thee, but were Strangers, or rather Enemies unto Thee. Bleſſed be the Lord, who hath ſo highly honoured our Nature, as to dwell among us, and to appear in the likeneſs of ſinfull Fleſh. Preſerve in me ſuch a remembrance of it, that I may never diſhonour Him nor my ſelf, by conſenting to any filthineſs either of the fleſh or ſpirit: but alway behave my ſelf ſutably to the

the relation I have unto Him, in righteouſneſs and holineſs before Him all the days of my life. *Amen.*

Upon Eaſter-*day and ſeven days after.*

I bleſs Thee, O Lord, who haſt fulfilled thy promiſe unto our Saviour, that Thou wouldſt *not leave his Soul in hell, nor ſuffer thy Holy one to ſee Corruption.* Bleſſed be God, who hath thereby confirmed our Faith in the Promiſes

He hath made to us. *This is the day* [or *time*] *the Lord hath made; I will rejoyce and be glad in it.* This is the day when my Saviour was begotten again from the dead; and thereby *hath begotten us again unto a lively hope* of immortal Life. *This is the Lord's doing, and it is marvellous in our eyes. The Lord hath shewed us light*; even the light of Life. I will offer to Him therefore perpetually the Sacrifice of righteouſneſs,

ouſneſs, together with theſe Sacrifices of praiſe and thanksgiving, for his Mercy towards us; which, I ſee by this, endureth for ever.

Upon Aſcention-*day and ſeven days after.*

Bleſſed be God, that I ſee *Jeſus*, who was humbled a while and made lower then the Angels, for the ſuffering of death, crowned now with glory and honour. Lift up my heart, O Bleſſed *Jeſus*,

to that high and holy place, where Thou art exalted; and keep it fixed there. That ſetting my affections on things above, where Thou art at God's right hand, I may never doe any thing that is unworthy of my Chriſtian Profeſſion: but have my Converſation in Heaven; from whence I expect Thee, O Bleſſed *Jeſus*, who haſt told us, Thou art onely gone before, to prepare a place for us.

Where Thou art, O Bleſ-

Bleſſed Lord, there let me be alſo : And at laſt change this vile body, that it may be faſhioned like unto thy glorious Body, according to the working whereby Thou art able even to ſubdue all things unto thy ſelf.

Upon Whitſunday *and ſix days after.*

I rejoyce in the comfort Thou haſt brought us, O Holy Spirit of Grace : I rejoyce to hear

to that high and holy place, where Thou art exalted; and keep it fixed there. That ſetting my affections on things above, where Thou art at God's right hand, I may never doe any thing that is unworthy of my Chriſtian Profeſſion: but have my Converſation in Heaven; from whence I expect Thee, O Bleſſed *Jeſus*, who haſt told us, Thou art onely gone before, to prepare a place for us.

Where Thou art, O Bleſ-

Bleſſed Lord, there let me be alſo : And at laſt change this vile body, that it may be faſhioned like unto thy glorious Body, according to the working whereby Thou art able even to ſubdue all things unto thy ſelf.

Upon Whitſunday *and ſix days after.*

I rejoyce in the comfort Thou haſt brought us, O Holy Spirit of Grace : I rejoyce to hear

hear (as Thou haſt teſtified by the wonderfull Gifts beſtowed on the Apoſtles) that my Deareſt Saviour is alive; and that He lives for evermore; and will never ceaſe his Love to us, till we be there where He is. O inſpire me more and more with thy heavenly Grace, that being ſtedfaſt in this Faith, I may bring forth all the fruits of the Spirit; and not onely reſiſt, but overcome all Temptations in my way to Heaven.

Heaven. Guide me by thy Counſel, ſtrengthen me with thy Might, ſupport me with thy Comforts in all neceſſities, ſtreights and dangers; that I may at laſt ſafely arrive at eternal glory. *Amen.*

Upon the Feaſt of Trinity *onely.*

Adored be the incomprehenſible Majeſty of the Eternal undivided Trinity, in whoſe Name I was baptized; and whom I humbly wor-

worſhip with praiſes and thanksgivings, ſaying,

Bleſſed be thy Name, O God the Father Almighty, the Creatour of Heaven and Earth; in whom we all live, and move, and have our being.

And bleſſed be the Eternal Son of the Father, our Saviour and Redeemer, the Prince of Peace, who hath purchaſed an eternal Redemption for us.

And bleſſed be the Holy Ghoſt, the Comforter,

forter, who inſpires me with good thoughts, pious deſires, and godly reſolutions; and will conduct me, I hope, unto everlaſting Life. *Amen.*

CHAP. VII.

Meditations and Prayers afterward.

IF there be more time left, before all have communicated, (as there is generally on theſe great Feſtivals, and where many receive

ceive upon other days) you may ſpend it in Meditating, as well as you are able, upon the Ends for which this Sacrament was ordained. Turn to the *Third* Chapter of this Book, and there reade them in order;

I. Saying to your ſelf, when you think that you have now ſolemnly owned your ſelf to be a Chriſtian, *&c.*

O Lord, truly I am thy Servant, I am thy Servant; I am ſenſible that

that I am not my own; for I am bought with a great price, and therefore ought to glorify God in my body and in my ſpirit, which are God's.

And, Good Lord, aſſiſt me (as becomes one who names the Name of Chriſt) *to depart from all iniquity.*

II. And when you think of the *next* thing, (how thankfull you ought to be to God the Father, Son, and Holy Ghoſt,) you may eaſily turn thoſe words you reade

reade there into a Thanksgiving: or have ſome ſuch ſhort Ejaculation as this:

What ſhall I render unto the Lord for all his benefits towards me? eſpecially for this, that He hath not ſpared his own Son, but delivered him up for us all?

III. To which you may give an Anſwer, when you think of the *Third* thing, [your Fidelity to him] ſaying,

I have ſworn, and I will perform it, that I will

will keep thy righteous Judgments.

I have inclined my heart to perform thy Statutes always, even unto the end. CXIX. *Pſal.* 106. 112.

It is reaſonable that *whatſoever I doe in word or deed, I ſhould doe all in the Name of the Lord* Jeſus, *giving thanks to God and the Father by Him.* III. *Coloſſ.* 17.

IV. And when you think (laſtly) of having Communion with Him, ſay,

What

What greater Happineſs can I wiſh, then to be one with Chriſt? *and to be made partaker with Him in the Merits of his Death? whereby I am ſure that I ſhall partake with Him in the glory of his Reſurrection.*

By this I know that I dwell in Him, and He in me, becauſe He hath given me of his Spirit.

O make me, Bleſſed Lord, more and more one with Thee, by making me more perfectly of the ſame mind, ſpirit and diſpoſition with Thee.

A Pray-

A Prayer at home on that day.

If you be by ſuch means as theſe duly affected with our Saviour's Love towards you, the remembrance of it will not preſently ſlip out of your mind; nor will you be willing to part with it. And while it continues there, it will make all your Chriſtian Duty eaſy and delightfull; and it will be a hard matter to perſuade you to offend

fend Him. Do not fail therefore to endeavour to preſerve it, by affecting your heart again with ſuch thoughts as theſe; repeating ſome time or other on that day the foregoing Meditations, and adding this Prayer.

I can never thank Thee enough, O Father of mercies, and God of all comfort, for the innumerable benefits I have received from thy bounty: And therefore ought to take all opportunities

to

to bleſs Thee, and to ſpeak good of thy Name; eſpecially now that I have newly taſted how gracious Thou art, in giving thy only Son, our Saviour Jeſus Chriſt, *not only to die for us, but alſo to be our ſpiritual food and ſuſtenance, in that Sacrament which I have this day received.*

When I think only what a kindneſs it is, that I have my daily bread, and never want things convenient for the ſupport and comfort of this preſent life; I find

that I am indebted to Thee upon that account, exceedingly above all that I can expreſs: But that Thou art pleaſed to admit me to thy own Table, and there entertain me with the bleſſed hope of being with my Saviour where He is, and rejoycing with Him for ever; Lord, how much doth it ſurpaſs the higheſt of my thoughts? and with what delight and ſatisfaction ought it to fill my heart?

Poſſeſs me, I beſeech Thee, moſt mercifull Fa-

ther,

ther, with such a lively sense of this Love, that I may never forget how happy I am, in being so nearly related to Christ Jesus: *But always account it such an honour to be one of his Servants, that I may constantly and chearfully obey Him; and delight in this, and all other Duties of a Christian life.*

It is a great favour, I ought to be sensible, that I may have the liberty alway to resort unto Him, as my most gra-

cious Lord and Master; and enjoy Him not onely in the publick Offices of Religion, but here at home in these private addresses unto Him. O that by all such means I may grow more like Him! and carry away such a resemblance of his Holiness, Goodness, Humility, Meekness and Patience, that every body may see I have been with Jesus!

O that there may be such a pious sense of his Love, and such devout affections towards Him

left

left in my heart; that I may not content my ſelf merely with my daily Prayers, much leſs with theſe preſent expreſſions of Love to Him: but it may be my conſtant care every day to approve my ſelf unto Him ſo faithfully in all well-doing, that I may not be afraid to appear again before Him, at the next invitation I have to his Table!

And let the hearts of all thoſe who have this day devoutly attended on thy ſervice be joyfull and glad in Thee. Help us

all to keep our ſelves pure and undefiled, and to walk ſo ſteddily in the fear of God, and in the comfort of the Holy Ghoſt; that others, ſeeing our good converſation in Chriſt, *may be in love with Religion, and glorify Thee our heavenly Father.*

Have mercy alſo (as we have this day moſt humbly prayed) upon the whole Church. And ſo rule the heart of thy choſen Servant CHARLES *our King and Governour; that in all*

all his thoughts, words, and works, he may ever seek thy honour and glory; and study to preserve thy people committed to his charge, in wealth, peace, and godliness. And grant also unto all them that are admitted into the fellowship of Christ's *Religion, that they may eschew those things that are contrary to their Profession, and follow all such things as are agreeable to the same, for thy dear Son's sake* Jesus Christ, *our Lord.* Amen.

If this ſeem too long, here follows a ſhorter.

I proſtrate my ſelf here again before Thee, O Lord of Heaven and Earth, to bleſs and praiſe Thee for all thy Mercies towards me; eſpecially for thoſe which Thou haſt this day beſtowed on me.

I would not be ſo ungratefull as preſently to forget ſuch a wonderfull Grace as Thou haſt vouchſafed me: but deſire

ſire moſt earneſtly to have a laſting remembrance of it in my heart, provoking me to love and to good works.

And for that end I now renew my humble ſupplications unto Thee, that Thou wilt conſtantly excite and aſſiſt me by thy Holy Spirit, to walk worthy of my high and heavenly calling in Chriſt Jeſus; *by ſuch a ſober, righteous and godly life, adorning his Doctrine in all things, that He may own me for his good and faithfull*

Servant at that great Day, when we ſhall ſee Him not in theſe ſhadows and figures of Him, but face to face.

And have mercy upon thy whole Church. Whoſe Prayers I beſeech Thee to hear for every Member of the ſame: more eſpecially for our Sovereign, and all that are in authority under him; that by their pious care and watchfulneſs thy Church may joyfully ſerve Thee in all godly quietneſs, through Jeſus Chriſt *our Lord.* Amen.

CHAP.

CHAP. VIII.

Directions for a godly Life, ſutable to this holy Communion.

I.

TAKE ſome time every day to call to mind how much you ſtand engaged to our Saviour *Chriſt: firſt*, by your Baptiſmal Vow; *ſecondly*, by your ſolemn Ratification of it at your Confirmation; and *thirdly*, by your renewing it lately at

the Holy Communion, when you profeſſed how much you were indebted to Him, both upon the account of his offering Himſelf upon the Croſs for you, and of his giving Himſelf there again to you.

II.

If theſe *three* come into your mind as ſoon as you awake in the morning, it will be a great ſecurity to you. And to make your ſelf more ſenſible of your obligation, you may begin

begin the day with this Reflection. *I am not my own, but the Lord's. He hath bought me with a price, and I have devoted my ſelf again and again unto Him. Therefore I will glorify Him with body and Soul, which are his.*

Or to affect your heart the more, you may put it thus. *O how happy am I in being ingaged to ſerve ſuch a gracious Lord and Maſter as* Chriſt Jeſus! *I will never loſe this Happineſs by being unfaithfull*

full to Him, and unmindfull of his Love.

III.

To keep your ſelf ſtedfaſt in this Reſolution, reade ſeriouſly every day *your Duty to God* and your *Duty to your Neighbour*, as they are plainly ſet down in the Church-CATECHISM. [See *p.* 29. of this Book.] And ſay at the end of it, *This I have promiſed, this I have vowed when I became a Chriſtian, this I have again confirmed*;

and

and this by God's grace I will faithfully perform.

IV.

And reſolve at the ſame time to *be watchfull all that day:* eſpecially in thoſe things wherein you obſerved (at your laſt examination of your ſelf) you have been moſt defective, and moſt apt to be ſurpriſed. Excite your ſelf therein to uſe greater diligence, and ſet a ſtricter guard upon your heart; carefully avoiding ſuch places,

ces, company, and occaſions, as have been wont to indanger you. And call your ſelf to an account at night; according to the Advice *p.* 33. of this Book.

V.

There is no body, ſure, ſo imployed, but may find time for ſuch ſhort Exerciſes as theſe. In which if they would be ſerious, and not ſlubber them over too faſt; they would find the happy fruit of them in their hearts and lives.

lives. And to make them the more effectual, adde this *ſhort Prayer*, as oft as you can, every day.

Almighty God, who haſt given thine onely Son to be unto us both a Sacrifice for Sin, and alſo an Enſample of godly Life; give me grace that I may always moſt thankfully receive that his ineſtimable Benefit, and alſo daily endeavour my ſelf to follow the bleſſed ſteps of his moſt holy Life, through the ſame

ſame Jeſus Chriſt *our Lord.* Amen.

VI.

If your buiſineſs be ſuch, that you cannot *every day* reade over your *Duty to God* and your *Duty to your Neighbour*; do not fail to *doe it once or twice a week.* And pauſe a while at the end of every particular, ſaying, *This is my Duty*; *this I will doe by God's grace.* And at the end of all (to make your reading the more effectual)

tual) ſay, *I heartily thank our Heavenly Father, that He hath called me (upon theſe terms) into the ſtate of Salvation: and I beſeech Him to give me his grace, that I may continue in the ſame unto my life's end.*

VII.

Reſolve alſo by this means to fit your ſelf to *receive the Holy Communion as often as you can:* remembring that, as by Baptiſm you are made a Member of *Chriſt,*

Chriſt, and enter into the ſtate of Salvation; ſo by this Communion with Him, you continue in that bleſſed ſtate. Which they cannot juſtly pretend unto, who conſtantly neglect to *doe this in remembrance of Chriſt.* They give no ſufficient teſtimony that they are of the Chriſtian Society; nor have any reaſon to look upon themſelves as living Members of *Chriſt*, and in a ſtate of Salvation.

VIII.

VIII.

And if you do not come up to your Reſolution in every thing, but find rather you have ſeverall ways failed in the performance of your Duty to God and your Neighbour; *let not that hinder you from going to the Communion*, when you have opportunity. But onely humble your ſelf the more before God by unfeigned Repentance: and go to ſtrengthen your Chriſtian Reſolution,

tion, by receiving the ſpiritual Food which *Chriſt* hath prepared for you; and beſeech Him to impart more ſpiritual ſtrength unto you.

IX.

And if you ſtill ſtart back again, *let not that diſcourage you*, nor make you think you ſhall never grow better. But hope in God rather, that by the conſtant and frequent uſe of this and all other holy means, you ſhall at laſt be ſtedfaſt and unmovable

vable in well-doing. You will never be ſo, if you leave off to communicate; but you will grow more and more careleſs in other things: and therefore continue to doe this, as *Chriſt* bids you; and doe it for this end, that you may tie your ſelf faſter to Him, and increaſe in power and ſtrength to have victory, and to triumph over the Devil, the World, and the Fleſh.

X.

X.

And laſtly, *be not hindred by Doubts and Scruples* (wherewith many are wont to perplex and diſhearten themſelves) from receiving the benefit of frequent Communion. I have not room to conſider them all in this little Book: but if any perſon cannot in this way which I have directed ſatisfy his Conſcience, let him not fail to follow the Counſel which is given him in the

the Communion-Service, which is, to *goe to his Guide, or ſome other diſcreet and learned Miniſter of God's Word, and open his grief to him; that by the Miniſtry of God's Holy Word he may receive the benefit of Abſolution, together with ghoſtly counſel and advice, to the quieting of his Conſcience, and avoiding of all Scruple and Doubtfulneſs.*

CHAP. IX.

Touching Doubts and Scruples.

IT will doe ſome ſervice, perhaps, to well-diſpoſed Souls, if I ſhew how eaſily ſome of their moſt common Scruples may be ſatisfied, (if they will but adviſe with God's Miniſters about them;) though I cannot inſiſt upon all the cauſes of their Doubtfulneſs. I will beſtow this Chap-

ter

ter therefore upon that buiſineſs.

I.

We ordinarily hear this objected to us, when we teli men of their neglect of this Duty, *I do not delight in that, nor in other holy Duties; and therefore to what purpoſe is it to doe them?*

The plain Anſwer is this; If you prefer the doing of your Duty before your Pleaſure, or your Gain, then you cannot but take a ra-

tional ſatisfaction (if you underſtand your ſelf) in what you have done.

Nay, if you conſider it well, you will have a high Satisfaction; proportionable to the greatneſs of the Pleaſure, or the worldly Advantage, which you denied for God's ſake.

Who, you muſt remember, is ſatisfied in your doing what you can, (eſpecially when you are tempted another way;) and therefore ſo ſhould you be too: Ho-

Hoping that by constant practice of Vertue, He will give you that Delight in it which you desire.

I am sure this is the way to get it, if it be to be had.

II.

Others complain of a great *Dulness that is upon them in holy Duties*; which makes them have no list to them.

This doth not differ much from the former; and therefore I shall onely adde, that when

you have taken all the pains with your ſelf which I have directed in the foregoing Chapter, you ought not to be troubled at your Dulneſs: but aſcribe it either to your natural Conſtitution, or to ſome preſent Indiſpoſition of body. Neither of which is in your power to remedy; but onely to ſubmit unto and endure with patience.

In ſhort, let not this afflict you, much leſs hinder your Communicating;

cating; if by your receiving the Holy Communion, you find that you are made more carefull in your conſtant Duty.

III.

But the greateſt Diſcouragement of all is this, *I do not profit by the Holy Communion, nor grow one jot the better by receiving it ſo often.* Which language is not more common, then it is, for the moſt part, cauſeleſs. For as many people think they

do grow better, when they do not; ſo others think they do not, when they do: becauſe neither of them know what it is to be better.

Examine your ſelves therefore by your *Duty to God* and your *Duty to your Neighbour*; and try whether they be better performed or no, ſince you received the Holy Communion.

Let *poor Servants*, for inſtance, examine whether they order themſelves more lowly and

and reverently to all their betters; and be carefull to be juſt and faithfull; to govern their tongues alſo, and to abſtain from evil ſpeaking as well as ſtealing, *&c.* And more eſpecially, whether they grow more contented in that ſtate and condition of life, into which God hath been pleaſed to call them. Theſe are ſubſtantial ſigns of *growing better*, by which you make a true judgment of your ſelves: and either be rid of

your Scruple, or know how to be rid of it, by endeavouring ſeriouſly to improve in ſuch Vertues.

In like manner, *Children* ſhould examine themſelves about the ſame Reverence and Lowlineſs; and whether they honour their Parents more then heretofore; and ſubmit themſelves to all their Governours, Teachers, and ſpiritual Paſtours, or Maſters.

And all *Young people* ſhould examine, whe-

whether they keep their Bodies more ſtrictly *in temperance, ſobriety, and chaſtity*; becauſe they have greateſt temptations to the Vices that are contrary to theſe Chriſtian Duties.

And here it will be fit to mention one thing of which many complain, that *they are troubled with the motions of carnal Luſts*, unto which Youth is naturally prone.

The Anſwer is, that it cannot be otherwiſe,

if they be in health: and therefore there needs the greater care and diligence to preſerve themſelves pure and undefiled. Which they may doe, though they feel ſuch Motions, if ſo be they do not follow them, nor ſuffer themſelves to be led by them to any act which God hath forbidden.

That's all you promiſe in Baptiſm, *to renounce the Luſts of the fleſh, ſo as not to follow them, nor be led by them.* Luſts, that is, Deſires, you

you may have, and will feel, and they cannot be perfectly ſubdued: but they do not defile you, if they do not obtain your Conſent to them. And all you have to doe, is, to refuſe to follow them whether they would carry you; and to reſolve not to ſatisfy them in any way, but that which God allows.

And after the ſame manner you muſt examine your ſelves about your *Duty to God.* Whe-

Whether you believe more heartily and firmly what *Chriſt* hath taught you in his Goſpel, and are verily perſuaded of it, ſo that you fear to offend Him; and eſteem his Promiſes far above all Riches; and think your ſelves exceeding rich in Faith and Hope, though otherwiſe you be poor and low in the World. *Theſe are the beſt ſigns of improvement.*

CHAP.

CHAP. X.

Directions in case of frequent Relapses into Sin.

BUT suppose a man frequently relapse into those Sins which he constantly resolves against, and solemnly promises to forsake; what shall he doe in that case?

To this I answer; I. That as it is his duty to judge and condemn

demn himſelf ſeverely for it: ſo I think this ought to be a part of the Sentence he pronounces againſt himſelf, to judge himſelf unworthy to partake of the Holy Communion. For ſo the Church would judge, if it knew what he was, and did exerciſe its diſcipline upon ſuch Offenders.

II. And therefore, looking upon himſelf to be as vile as a Dog that returns to his Vomit,

mit, let him accordingly refrain from the Table of the Lord; till he be ſufficiently humbled, and ſo ſenſible of his Sin, and of his Danger, as to grow more carefull, and better reſolved.

III. Which it is to be hoped he will be, if he for this reaſon, and no other, forbear to approach thither; becauſe he looks upon himſelf as too vile to enjoy ſuch a privilege: not ſtaying away out of

of careleſneſs, and lothneſs to take pains with himſelf, much leſs deſpair of God's Mercy; but merely out of a ſenſe of his Undeſervings, and by way of deep Humiliation, and to puniſh himſelf, for making no better uſe of his Saviour's Love and Kindneſs to him.

IV. If this will not doe, he muſt adde ſome extraordinary means of afflicting his Soul, as the Scripture ſpeaks; by judging himſelf unworthy

worthy to eat or drink, or enjoy any of the good things of this World: and accordingly caſting down himſelf upon the Earth before God, with faſting, weeping, and mourning; bewailing and lamenting his ſad condition, as we are wont to do a Friend, when we fear he is a-dying, or in great danger of it.

V. And if ſtill he find he is not ſafe, he muſt after all adviſe with ſome diſcreet Miniſter

niſter of God's Word, as with a Spiritual Phyſician; deſiring to know what courſe to take, that he may get the maſtery of thoſe unruly Luſts which are too hard for him.

VI. And when he comes for this ghoſtly Counſel and Advice, let him not be aſhamed plainly to confeſs his Sins, and to open the whole ſtate of his Soul before him whom he conſults: relating how, and by what means, he comes

comes to be thus intangled in the Snare of the Devil, that he cannot get out of it.

VII. Be ſure you conquer the lothneſs you will find in your ſelf to make this Diſcovery, for fear it diſgrace you in his opinion. And convince your ſelf, that you ought the rather to confeſs your Sins ingenuouſly, that you may take ſhame to your ſelf, and lay your ſelf low in the preſence of God and his Miniſter.

Doe

Doe it as a part of your Humiliation.

VIII. Whereby he will be able to judge what Remedies are moſt proper for your Cure, when he knows the cauſe and the root of your Diſeaſe. When you deal ſincerely with him, he will be able to tell you of what nature and degree your ſin is, and whence it proceeds: whether it be from Idleneſs, or Ill company, or Careleſneſs in your Devotion, or Neglect of

ſerious

ſerious thoughts to quicken your belief, to call to remembrance your Obligations, and to put your ſelf in mind of the great Account you muſt give; or from too much Confidence of your ſelf, want of Fear and Caution, not watching over your eyes, or the door of your lips, and abundance of other ſuch like things; which he may obſerve, and accordingly give you his Directions.

IX. And

IX. And be ſure you ſubmit to his Preſcriptions, and be very carefull to follow them: for this is the laſt Remedy, which you ought to uſe with thankfulneſs to God for it, and with fear and trembling leſt you ſhould not be the better by it.

Suppoſe a man had the Falling-ſickneſs, what would he not give, or doe, or ſuffer, to be freed from it, rather then be in continual danger of falling into

into the fire, or water, or other miſchief? Make this your own caſe: for your frequent falling into Sin, notwithſtanding your reſolutions and ingagements, is far more dreadfull and dangerous: and no means ought to be refuſed for a cure of ſo great an evil.

CHAP. XI.

The Duties of Children.

THIS Book being intended for Beginners, and such as may be supposed to have least knowledge of their Duty; I shall conclude it with a few Advices to *Children*, to *poor Servants*, and to all sorts of *Young people.*

The Duty of *Children* is comprehended in two words, to *honour*,

nour, and to *obey* their Parents. Therefore remember,

I.

Firſt, It is your Duty to *Honour your Parents*; which is the firſt of all the Commandments of the Second Table: And conſiſts,

1. In an Eſteem of them as your Superiours and greateſt Benefactours; becauſe, under God, they were the Authours of your Being, and took care of your Education, when you

could not look after your ſelves.

2. In a reverent Behaviour towards them, even when they do not perform their Duty; but provoke you to wrath, by their peeviſh croſneſs.

3. In requiting their **Love**, by ſupplying their neceſſities; if they fall into a low condition, and you be able to ſupport them. Reade 1 *Tim.* V. 4. XV. *Matt.* 5, 6.

4. In bearing with their Infirmities, either of

of body or mind; eſpecially in their old age, or declining years.

II.

Secondly, *Obey your Parents*, (VI. *Epheſ.* 1.) ſo as to be ſubject to them, II. *Luk.* 51. That is,

1. Be ſubject to their good Inſtructions and Admonitions; to which you ought to liſten diligently.

2. To their Commands; when they bid you doe any thing that is not contrary to

the Divine Commandments.

3. To their Corrections alſo for your faults; to which you ought reverently to ſubmit. XII. *Hebr.* 9.

4. And to their Directions alſo about the choice of your Calling; if you have not a natural averſation to it.

5. But eſpecially in the buſineſs of Marriage; in which Parents have always had a right to diſpoſe of their Children. Not indeed to force them to marry one

one whom they cannot love; but to oblige them to endeavour to love thoſe whom they recommend to their choice.

And when you cannot bring your ſelf to a compliance with their deſires in that point; you muſt with due reverence and reſpect diſſent from them, and humbly beſeech them to preſs you no farther.

If they will not harken to your repeated requeſts, you are not

bound (or rather, you are bound not) to follow their directions in ſuch a caſe. But, on the other ſide, do not marry any body elſe, without their conſent: unleſs they be ſo unreaſonable, that they will let you marry none at all; and you find a neceſſity of it, to prevent your being led away, contrary to your Vow in Baptiſm, by fleſhly Luſts.

In that caſe repair to the Magiſtrate or your Miniſter, (who are *common*

mon Parents,) and let them deal with them: and if they cannot prevail, I have no more to ſay about your Obedience in this particular; uſe your liberty prudently, and with good advice of Friends, and due reſpect to your Parents.

But (as the Common-Prayer-Book exhorts you in the Office of *Matrimony*) *do not enterpriſe nor take in hand ſuch a weighty thing as Marriage, unadviſedly, lightly, or*

wantonly, meerly to ſatisfy carnal luſts and appetites; (like brute Beaſts that have no underſtanding;) but reverently, diſcreetly, adviſedly, and in the fear of God, duly conſidering for what ends it was ordained: and then you cannot doe amiſs.

Be carefull in the performance of theſe Duties; and God (before whom ſuch things are good and acceptable) will give you his Bleſſing. Reade III. *Eccleſi-*

cleſiaſticus, beginning, unto *v.* 17.

CHAP. XII.

The Duties of Servants.

THough *Servants* be not now mere Slaves and Bondmen, as they were in the Apoſtles days; yet they are in a ſtate of ſubjection, and are tied to ſuch Obedience as we find enjoyned in the Apoſtolical Writings; even for this

reaſon, becauſe they are now in a far better condition. Harken therefore to your Duty, as it is plainly ſet forth in the Holy Scripture. And remember,

I.

Firſt of all, that you are bound to ſtudy to pleaſe your Maſters and Miſtreſſes, by doing as they bid you, in their buiſineſs wherein they imploy you. II. *Titus* 9. A branch of which is, (as you will find in that place) not to contradict

dict them, and ſtand diſputing with them. Much leſs ought you to be ſaucy and irreverent in your Anſwers, or in your Behaviour towards them. 1 *Tim.* VI. 1.

II.

Remember alſo to be Faithfull in your truſt, and never to deceive them in the ſmalleſt matter; but be ſure *to ſhew all good fidelity*, as the Apoſtle there teaches you. II. *Tit.* 10.

III.

III.

Part of which Fidelity is, to be diligent in your buiſineſs, and to diſpatch it as ſoon as you can: and to be ſolicitous alſo to doe your work well; which S. *Peter* and S. *Paul* ſeem to mean, when they bid you ſerve them *with all fear*, 1 *Pet.* II. 18. and *with fear and trembling*, VI. *Epheſ.* 5.

IV.

And both this Diligence,

gence, and Solicitude, and Truſtineſs, muſt be performed not onely when they have their eye upon you; but when their back is turned, and they are abſent from you. VI. *Epheſ.* 6. III. *Coloſſ.* 22. If you gad abroad, or ſlacken your labour and care, when they are not at home, or do not ſee you; you do not ſerve them as Chriſtians, that ſtudy to pleaſe God, but as vile Slaves, and Menpleaſers, that mind nothing

thing but to avoid their anger.

V.

Be content alſo with your Allowance; and ſubmit to ſuch Reſtraints as they lay upon you: which ſeems to be included in the Apoſtolical Precept before mentioned, II. *Tit.* 10. For more then this, you ought to take their hard Words, nay and Corrections, patiently. I cannot ſay, but you may ſeek a remedy from your Governours and theirs, if they

they abuſe you; but a Blow that does no hurt, much more an angry Chiding, ſhould not ſeem any great matter to you: But you had better bear it, ſaying nothing, or meekly praying them to ſpare you, then increaſe their wrath by anſwering again angrily. Howſoever all ill words are utterly unlawfull. Reade 1 *Pet.* II. 18.

VI.

The Apoſtles alſo would have you to ſerve

ſerve them *with good will*, VI. *Epheſ.* 7. and *whatſoever you doe, to doe it heartily*, III. *Coloſſ.* 23. One note of which is, when you go about your buiſineſs chearfully, and do not grumble at your work; much leſs grumble at this, that you are Servants, and not as good as thoſe whom you ſerve.

It is very uncomfortable to your Maſters, as well as your ſelves, when you go about your work with a diſcon-

contented ſpirit and a ſour heart, lowring and pouting, as we ſpeak: which proceeds from hence, that you forget you are ſerving the Lord, when you are diligent in their buiſineſs, and look upon your ſelves onely as Servants of Men. This the Apoſtles correct, when they bid you be obedient to your Maſters *as unto Chriſt: Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt; doing the will of God from the heart.*

heart: With good will doing ſervice, as unto the Lord, and not unto men. VI. *Epheſ.* 5, 6, 7. Where he *four* times (within the compaſs of 3 verſes) puts you in mind of this, that you are doing God's will, and ſerving the Lord *Chriſt*; when you are doing their buiſineſs which they enjoyn you.

If you think of this, you will not goe about it heavily, and diſcontentedly: eſpecially if you conſider the motive where-

whereby the Apoſtle incourages you; *knowing that whatſoever good thing a man doeth*, (though in the meaneſt place,) *the ſame ſhall he receive of the Lord, whether he be bond or free.* VI. *Epheſ.* 8. *Knowing that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.* III. *Coloſſ.* 24.

CHAP.

CHAP. XIII.

Advices to all Young perſons.

I.

IT is of the greateſt conſequence, to begin well. And therefore at your firſt ſetting out into the World, take a ſpecial care, leſt you contract any evil habit; eſpecially of *Idleneſs*, the bane of Youth: and leſt you entertain any prejudices againſt things,

things, before you be able to judge; as we ſee too many have done againſt the Common Prayers of the Church; which they abhorr they know not why, merely from an early diſguſt they took to them, before they could diſtinguiſh between good and evil.

II.

And check your deſire of *Pleaſure*, which now above all other times will intice you: and of *Novelty* alſo, which

which is comprehended in the *youthfull Luſts*, as we render the words, ſpoken of in 2 *Tim.* II. 22. unto which mankind is ſtrangely prone in their inconſiderate age, loathing ancient forms, and craving new entertainment for their fancies.

III.

Avoid Harlots, as you would the Plague: remembring the repeated cautions and admonitions, which the Wiſe man gives to his Son about

about this matter. Reade them ſeriouſly, II. *Prov.* 18, 19. V. *Prov.* 3, 4, 5. VII. the whole Chapter: and follow his counſels, *leſt thou mourn at the laſt, when thy fleſh and thy body are conſumed, ſaying, How have I hated inſtruction, and my heart deſpiſed reproof; and have not obeyed the voice of my teachers, nor inclined my ear to them that inſtructed me?*

IV.

In order to Chaſtity.

be exactly temperate in meat and drink. Drink no wine; which will adde fire to fire: ſtudy hard; or uſe your ſelves to labour, and watchings: avoid all provocations to your carnal appetite.

V.

Take heed what *Friendſhips* you contract: for Youth is prone to familiarity, and thereby drawn eaſily into ill company.

VI.

VI.

Reverence your Elders, XIX. *Levit.* 32. 1 *Pet.* V. 5, 6. particularly your Tutors and Guardians, who are in ſtead of Parents. Which Reverence is to be expreſſed not merely by your outward Behaviour, and in your Language; but in deſiring their Advice, harkening to their Counſels, enterpriſing nothing without their Direction, and ſubmitting to their Reprehenſions.

VII.

In order to which, *be ſober-minded*, as S. *Paul* exhorts you II. *Tit.* 6. Whereby he means either *Serioufneſs*, and the *ſtudy of Diſcretion*; or *Humility* and *Modeſty*. Which Modeſty is an exceeding great ornament of Youth; an indication alſo of a good Mind, and a hopefull bloſſom of excellent fruit; as one of the Ancients ſpeaks. But it doth not conſiſt merely in your

your Looks; but in your low opinion of your ſelves, ſenſe of your imprudence and weakneſs, and in a humble attention to the opinions and counſels of your Elders.

VIII.

Finally, remember that Youth is like the Spring-time, which will ſoon be over; and if you onely play in it, and take no care to ſow good ſeeds of Wiſedom and Piety, you will loſe the opportunity of

making proviſion for a happy life.

Of this you are in great danger; becauſe there is nothing to which young men are more prone, then to ſquander away their time. Be ſerious therefore and conſiderate, that you may not be undone by the folly of Youth: which, as *Solomon* notes, inclines men ſo eagerly to follow their own humour in every thing, that they do not love to have any check in

their

their mirth and jollity.

That which will check them moſt is the thoughts of the future, eſpecially the remembrance (as he there obſerves, XI. *Eccles.* 9.) of the account they muſt make. And therefore I conclude with that advice,

Rejoyce, O young man, in thy youth, &c. *But know that for all theſe things God will bring thee into judgment.*

CHAP. XIV.

Directions about them that cannot reade.

I. AS for thoſe who cannot reade themſelves, (which in our days are but few, bleſſed be God, in compariſon with former Ages,) their Maſters, or their Miſtreſſes, or their Fellow-ſervants, or ſome good Neighbour, or Relation, are deſired to be ſo charitable, as to reade to them

them their duty about this matter; ſhewing them the neceſſity, and the ends of it; and praying them to mark and obſerve what is read.

II. Or if their Memories be very weak, tell them in ſhort, that *they are bound by their Vow in Baptiſm to doe God's will, and keep his Commandments: and that this is one of his Commandments, that they ſhould commemorate his Love, by coming unto the Holy Commu-*

nion; which will help them to doe the reſt of his will better.

III. Reade to them alſo their *Baptiſmal Vow*; together with their *Duty to God*, and their *Duty to their Neighbour*, as it is laid down in the Catechiſm: and ask them, if they intend to doe all this by God's gracious aſſiſtence.

IV. If they conſent to it, tell them they ought to go and receive *Confirmation*, as was ſaid before: and

then

then go to the Holy Communion, to thank God for calling them into this ſtate of Salvation by *Jeſus Chriſt*, and for working ſuch a good will in them; and to promiſe Him that they will continue his faithfull Servants to their lives end.

V. And let them know, that if they can doe no more at the Holy Communion, but onely give God thanks heartily for ſending his Son to die for them; and devote themſelves

unto Him in reſolution of ſincere Obedience; it will be acceptable to Him: and in time they will underſtand more, and doe this Duty better.

VI. Therefore teach them, that the thoughts of their imperfections, and ignorance, ought not to diſcourage them from coming to the Communion: for the very doing of that which *Chriſt* commands, I mean, the Miniſter's taking Bread and Wine, bleſſing them, breaking the

the one, and pouring out the other, giving them to his people, and their receiving theſe in remembrance of his Death and Paſſion, is a thing in it ſelf grateſull to Him. And if they know thus much, and with honeſt hearts give thanks to God, and promiſe Him to be his faithfull Servants; He will take it kindly, and increaſe his Graces in their hearts.

VII. And that He may, tell them, that ſince they cannot reade, they

they must be the more diligent in attending to what is read in the Church or in private; and to the Sermons they hear preached: laying up the principal things they observe, carefully in their hearts; that they may find them there upon occasion.

VIII. For which end Masters and Mistresses should take care, their Servants may have time to go to Church: or rather, they should see them go, and bring them thither; saying with

with the holy men of God, *I and my houſe will ſerve the Lord.*

IX. And if they would help them to learn ſome ſhort Prayer by heart, beſides the *Lord's Prayer*; it would be a means to poſſeſs them with a ſenſe of their Duty, and to make them more confident of God's gracious aſſiſtence in the doing of it. Inſtruct them, at leaſt, after you have read to them their Duty to God, and their Duty to their Neighbour,

bour, to say, *Lord, have mercy upon me; and write all these thy Laws in my heart, I beseech Thee:* and this *Collect*,

O God, whose Blessed Son was manifested, that He might destroy the works of the Devil, and make us the sons of God, and heirs of eternal life; Grant me, I beseech Thee, that having this hope, I may purify my self, even as He is pure; that when He shall appear again with power and great glory,

glory, I may be made like unto Him in his eternal and glorious Kingdom: where with Thee, O Father, and Thee, O Holy Ghoſt, He liveth and reigneth ever one God world without end. Amen.

X. There is reaſon Maſters and Miſtreſſes ſhould be at this pains with their Servants who cannot reade; if they conſider how much better Servants they will be to them, when they are become the Servants of God: and that they

they themſelves have a Maſter in Heaven, who expects they ſhould not merely uſe their Bodies well, but look alſo after their Souls; ſo far at leaſt, as to help them to the means of Chriſtian Inſtruction.

This is a thing indeed much neglected; and if their work be but well done, ſome Maſters and Miſtreſſes concern themſelves no farther. But ſuch perſons plainly declare, that they love themſelves better then God; elſe

elſe they would not be ſatisfied till God's work was done alſo, and carried on together with their own.

CHAP. XV.

Directions to thoſe that can reade.

I.

AS for thoſe who are able to reade, I need not, ſure, adviſe them to uſe that ability; but onely to uſe it well: avoiding vain and idle (eſpe-

(especially all *filthy*) Books, and being conversant in those that are good and profitable; such as will improve their *minds* in usefull knowledg, or excite in them devout *affections* towards God, or direct them in the *practice* of Justice and Mercy, of Temperance and Chastity, and of all other Christian Vertues.

II.

But above all other Books, acquaint your selves with the Holy Scri-

Scriptures; which *Timothy* (S. *Paul* ſays) *had known from a child; and were able to make him wiſe unto Salvation, through faith which is in Chriſt Jeſus*, 2 *Tim.* III. 15. Which is a high commendation of the *Old* Scriptures, and a great incouragement to ſtudy thoſe Holy Books; from whence we may reap the greater benefit, now that we have the *New* Scriptures added to them, which contain *the Faith in Chriſt Jeſus*, which the

the Apoſtle ſpeaks of.

You do but pretend to *love God*, (which you acknowledge is a part of the Duty you owe Him,) if you do not ſeek after his mind and will, which is onely to be found in the Holy Scriptures.

III.

And of all other parts of the Scripture, I have obſerved young people delight (as it is natural to doe) in reading the *Hiſtorical* Books of the Old Teſtament. Which truly

truly are writ with ſuch a ſpirit of Piety, as is to be found in no other Hiſtory; deſigning viſibly theſe two things. *Firſt*, to inſtill into the people a belief of Divine Providence, which governs all things; and preſides not onely over Nations, but particular Perſons: who therefore ought to have God in all their thoughts, to whom all events are aſcribed by the holy Hiſtory. And *ſecondly*, to nurſe them up in a ſenſe of the difference

of

of Good and Evil: the former of which always received remarkable testimonies of God's Favour; and the other was ever attended with the effects of his severe Displeasure.

IV.

Do not think therefore that you have profitably read these Books, unless you come away from the reading of them more sensible of these *two* things, and more affected with them. Possessed, that

is,

is, with a more lively apprehenſion of God's overruling Power and Providence, whereby all things are diſpoſed: and therefore reſolved to commit your ſelves unto Him in well-doing; and to make that difference between Good and Evil that He doth; reſting ſatisfied with what He is pleaſed to order, when you have taken care to order your ſelves ſo, as to avoid what He hates, and to follow that which He loves.

V.

But above all other Books of the Old Testament, the *Psalms* are of most general use: and therefore ordered by our Church to be read over publickly once every month. Some of which you would doe well to get by heart, that you may say them upon all occasions, as anciently they were wont to doe: nothing being more ordinary then to hear the Husbandman chanting them as he fol-

followed the Plow, the Seaman as he ſate at the Helm, the Waterman at his Oar, the Weaver at his Loom, the good Houſwife at her Spindle or her Wheel; nay, the poor Ditcher ſang them at his Spade, and the very Children in the ſtreets. In ſhort, they ſuckt theſe in with their Mothers milk, and from their very infancy, as ſoon as they could learn any thing, were taught a ſmattering of them,

before they could ſpeak perfectly: ſuch a love they had to the ſweet Muſick of theſe Holy Songs.

VI.

The very firſt of which will put you in mind of your Duty; and of the Happineſs it will bring you if you doe it faithfully. Let that therefore, and the reſt that are of moſt general uſe, (and relate not merely to *David*'s preſent condition, or to ſome publick calamity,)

mity,) be read moſt frequently, and pondered moſt ſeriouſly. Such are the VIII. XV. XIX. XXXIII. XXXIV. CIII. CIV. CXIX. CXXXIX. CXLV. with many other, which every one may obſerve for his own uſe: particularly the VII Penitential Pſalms; which are moſt proper when you are in a ſad afflicted condition, or bewail any Sin you have committed, to which they may be alſo appli-

ed. They are the VI. XXXII. XXXVIII. LI. CII. CXXX. CXLIII.

VII.

But when all this is done, you muſt chiefly reade the Books of the *New Teſtament*, or *Covenant* made with us in *Jeſus Chriſt*: to which the Books of the *Old Teſtament* refer you, as the perfection of that Knowledg which was but obſcurely delivered by them. And firſt, the *Holy Goſpels*, which moſtly contain the Hiſtory

ſtory of our Saviour's Birth, Life, Death, Reſurrection, and Aſcention: in all which principally obſerve the mighty power of God giving Teſtimony unto Him, and declaring Him to be the Son of God. Whom therefore you are bound to obey; and in order thereunto ſtudy what his Will is: which is moſt fully delivered in the Sermon on the Mount, recorded in the V. VI. and VII. Chapters of Saint *Mat-*

them. Reade these at least once a week.

VIII.

Then follow the *Acts of the Apostles*; which abundantly declare their authority, by whose Ministry we have received the *Gospel*; and bid us attend to their Instructions, which are left us in their *Epistles*, as the words of men divinely inspired. And in these content your selves with those parts of them which are most easy and plain, and of

of general uſe and concernment: and meddle not preſently with thoſe which are hard and obſcure, and which relate to ſome particular caſes, which now are not ſo well known, as to make their ſenſe apparent to every one. For it is a very ill ſign, when you ſtand puzzling your ſelves about ſome dark paſſages in the Apoſtolical Writings; when there are plain ones in abundance to exerciſe your thoughts. I will di-

rect you to some, that will be fittest for your Meditation. In the Epistle to the *Romans* reade often the XII. and XIII. Chapters; with the XIII. of the first to the *Corinthians*; the IV. V. VI. to the *Ephesians*; III. and IV. to the *Colossians*; IV. and V. of the first to the *Thessalonians*; and (to omit others) the I. II. X. XI. XII. XIII. of the Epistle to the *Hebrews*; the whole Epistles of Saint *James*, and of Saint *Peter*.

And

And when you reade them, let it be with a deſign to grow better, rather then more knowing.

And then think you grow better, when you are made more humble; more ſenſible of God's love, and your own undeſervings; more thankfull; more meek and patient; more ſubmiſſive to God's Providence, and to your Governours, whether civil or ſpiritual, private or publick.

IX.

When you are thus disposed, by these and such like Christian Vertues, you may venture to reade the harder parts of Scripture; and not be in danger to wrest them (as those doe who are settled upon no principles) to your own destruction. For then you will not be forward to frame a sense of those places out of your own head: but confess your ignorance; and look upon them as containing things

things not neceſſary to be known: for all neceſſary things are plainly ſet down; and perhaps ſome of thoſe very things about which you trouble your ſelves, are elſe-where delivered in clearer words. As you may be ſatisfied if you take the next opportunity, to conſult with thoſe whoſe lips are to preſerve knowledge.

Which is the beſt way to be reſolved in ſuch caſes.

X.

X.

As for other good Books beſides the Scripture, you may find ſome time to reade them. And the leſs you have on other days, ſpend the *Lord's days* and other *Holy days* the more ſeriouſly in this work. When I would adviſe you to reade V. VI. and VII. of Saint *Matthew*; with ſome part of the *Whole Duty of Man*. And when you have made ſome proficiency in knowledg, reade

reade Dr. *Hammond's* PRACTICAL CATECHISM; where you will find that Sermon of *Chriſt's* upon the Mount expounded.

XI.

But whatſoever godly Book you reade, whether the Holy Scriptures or any other, be ſure you indeavour to come away bettered by the reading of them. For if you get no good by them, that very thing will incline you, at laſt, to ſlight and neglect them: as many do, we

ſee,

see, the hearing of good Sermons, because they do not perceive, that they or others are at all the better for them; but after much hearing, there is little doeing of God's will.

But this the Scripture it self foretold, and hath exactly described such people, as are *ever learning, but never able to come to the knowledge of the truth.* 2 *Tim.* III. 5, 6, 7. and intended hereby to breed in every one of us a due caution, least we be of that unprofitable

ble number. Which you muſt prevent, by being more ſerious, attentive and diligent in reading holy Books for that end for which they were writ: and hearing Sermons, not for faſhion ſake, but that you may be taught, or remembred of your Duty; and excited or directed to doe it with greater care and conſtancy.

XII.

And if you meet with the very ſame thing over and over again, either in reading or hearing; do not

not therefore nauſeate it, or grow weary of it, or paſs it by haſtily and careleſly : But rather look upon it as a very uſefull Truth, of which you have great need, becauſe it comes ſo often in your way ; and thankfully acknowledging that God is very kind to you (in putting you ſo frequently in mind of that which is ſo neceſſary to your Salvation) give the greater heed to it, and ponder it with ſuch ſerioufneſs, as a thing of that moment deſerves. CHAP.

CHAP. XVI.

A neceſſary qualification to receive benefit by all this.

IF every one had ſo much *Humility*, and ſuch a hearty deſire to be truly good, wrought in their Souls betime, they would reade and hear God's word to better purpoſe.

I.

Therefore Parents ſhould above all things inſtill this into their Children very early; how neceſſary it is, and how

how much it becomes them to be humble: and that by no means they grow conceited of their own parts or underſtanding; but be deſirous to learn of every one, with ſimplicity and meekneſs, without any other deſign but to know their Duty.

II.

This we may be ſure would diſpoſe them to receive benefit by the Holy Scriptures, and by all other good inſtructions: For it is the very qualification which *Chriſt*

Christ requires to make a person fit to be one of his Disciples, *that He first become like a little Child.* XVIII. *Matth.* 3. There is no good to be done upon him in *Christ*'s School, unless he first learn to be humble, subject to his Teachers, simple hearted, and without guile, contented with a little, heartily in love with those that take care of him. And when he is thus freed from pride, ambition, desire of Riches, or any thing else but onely

onely of Knowledge (as little Children naturally are, till the ſeeds of thoſe vices be ſtirred up in them by others) he will be a fit ſoil to receive *Chriſt*'s heavenly Doctrine.

III.

And doubtleſs he had reaſon to ſay it, who told this Nation long ago, that it is for want of acquainting Childhood and Youth with ſuch plain Rules as this (which the Scripture it ſelf delivers for our right underſtanding it) that

that the Scripture either ſeems obſcure and difficult to them, or that they miſtake it, where it ſeems evident.

IV.

For when they grow to mens eſtate, or are engaged in worldly buſineſs, or come to honour, before they be acquainted with the Holy Scripture, and eſpecially theſe plain directions which it gives us for our profiting by it; one of theſe *three* things is the conſequence of it. The ſeeming

ming difficulty of the Scripture either makes them to seek for other Rules, which they apprehend more eaſy; or 2. not to care for any Rule of Faith at all; or elſe 3. to transform this (which God hath given for the renewing his image in them) into the nature of their corrupt affections.

V.

Let this Leſſon therefore, as He adviſes, of *becoming like little Children*, throughly be planted in the hearts of Children,

dren, and then *Knowledg* in other parts of Scripture will grow up with them: and *Faith* thus planted in humility, while their hearts are tender, (and easy to be wrought on by this plain and familiar Precept) will take deep root, and increase more and more, as they do, in strength and stature. For though at the first their Faith be but as a grain of Mustard-seed, yet having in the Spring time got the start of Pride and desire of worldly wealth or

greatneſs, it will afterward flouriſh in all heavenly knowledge, and fructify in every good word and work.

VI.

And above all other pieces of *Humility*, it is abſolutely neceſſary that Children be brought up to *a great reverence of God's Miniſters*; and a high opinion of their Calling, Place and Perſons. If Parents or Guardians would teach them to honour them as their ſpiritual Fathers, and to look upon them as men

ap-

appointed by God to take care of their beſt part, their immortal Souls; and to bring Divine bleſſings to them; If they would tell them, Children, theſe are the men by whom you are baptized and made Chriſtians; by theſe you muſt therefore be inſtructed, and confirmed alſo in Religion, and aſſured more and more of God's bleſſing: it would have a mighty effect upon them, and diſpoſe them for all the good they may hereafter reape by

them. Whereas, thoſe words of reproach or undervaluing which they now daily hear, muſt needs have the quite contrary effect; or at leaſt for want of ſuch Admonitions, and frequent inculcating the reſpect, honour and eſteem which is due to God's Miniſters, they mind ſo little what they ſay, that when they become capable of it, they receive no benefit by them.

A ſhort

A ſhort Prayer for the Morning.

ALmighty God and moſt mercifull Father, I moſt humbly bow down my ſelf before Thee, to worſhip thy Divine Majeſty; by whom I was brought into the world, and have been preſerved and provided for all my life long, and now this laſt night (bleſſed be thy Goodneſs) protected from all Dangers; and raiſed up in health and ſafety to ſee the light of another day.

I thank Thee, O Lord, for theſe and all the reſt of thy Mercies; eſpecially for thy ſingular Love in Chriſt Jeſus: *beſeeching Thee to awaken and preſerve in me ſuch a lively ſenſe thereof, that I may never prove ungratefull to Him; but conſtantly doe Him all faithfull ſervice.*

Particularly this day I earneſtly implore the aſſiſtence of his Holy Spirit, to inable me to keep thoſe Vows that are upon me, not to follow nor be led by worldly and

and carnal Lusts; but to obey thy holy Will and Commandments, and to walk in the same all the days of my life.

Help me, Good Lord, in my place and condition, to perform my Duty towards Thee, and towards my Neighbour, with such care, fidelity, and chearfulness, that I may with some confidence present my self again before Thee in the Evening; and comfortably hope for thy continued good Providence over me.

To which I humbly recommend thy Church and Houſhold; beſeeching Thee to keep it in thy true Religion, and to defend it evermore by thy mighty Power, through Jeſus Chriſt *our Lord. In whoſe moſt bleſſed Name and words I ſtill beſeech Thee to be mercifull to me, and to all thy people, ſaying,*

Our Father, *&c.*

A ſhort Prayer for the Evening.

I *Thank Thee, O Lord of Heaven and*

and Earth, that, by thy merciſull Providence, I am here proſtrate again before Thee: not onely in health and ſafety of body; but in integrity of heart, I hope, and with ſincere purpoſes to continue always thy faithfull Servant.

Pardon, O moſt merciſull Father, whatſoever I have done or omitted this day, contrary to my reſolutions and obligations. Pitty my great weakneſſes; and accept of my honeſt

endeavours to keep a good Conscience void of offence, towards Thee, and towards Man.

Which that I may doe every day better and better, vouchsafe me the assistence of thy special Grace, to strengthen me in the performance of all my Duty. That where I have been wont to slip, I may be more watchfull; and where I have been negligent, I may use the greater diligence; and so continue thy Child, a lively Member of Christ,

and

and an Inheritour of thy heavenly Kingdom.

And hear the Prayers of thy whole Church, which have been made this day for every member of the ſame: eſpecially for our Sovereign Lord the KING; *for all that miniſter under him, in holy or civil things; for all that are diſtreſſed in mind, body, or eſtate: beſeeching Thee to diſpenſe thy Graces and Bleſſings to every one of them ſutable to their ſeveral neceſſities.*

And be my merciſſull Protectour all this night: and, after a refreſhing Reſt, raiſe me up again in the morning with a thankfull heart to Thee for thy care over me; fully reſolved continually to mortify all my evil and corrupt Affections, and daily to proceed in all Vertue and Godlineſs of living, through Jeſus Chriſt *our Saviour. In whoſe Name and words I commend my ſelf to thy mercy, ſaying,*

Our Father, &c.

A Pray-

A Prayer for one of riper years before the receiving of Baptiſm.

O Lord, the Creatour of the World, and Redeemer of Mankind, I fall down before Thee to acknowledge that I am thine; and to beſeech Thee, though I have offended Thee, to receive me into thy ſervice again.

Pardon, good Lord, all the Follies of my Childhood, with all the Sins,

Sins, Negligences and Ignorances of my riper years. Let them all be done away in that Fountain, which Thou haſt ſet open for us to waſh in, and be clean.

I deſire to be admitted thither; and intend there to devote my ſelf intirely to Thee: renouncing the Devil, the World, and the Fleſh; and reſolving obediently to keep thy holy will and Commandments, and to walk in the ſame all the days of my life.

Vouchſafe me, O Lord,

the

the aſſiſtence of thy Holy Spirit, that I may both ſeriouſly make, and faithfully keep, thoſe holy Vows and Promiſes. Preſerve in me a perpetual remembrance of them; that I may never, by any Sin, loſe ſo great a Grace as Thou intendeſt to beſtow upon me: but always continue a lively Member of Chriſt, *and an Heir of his heavenly Kingdom. To which I beſeech Thee at laſt to bring me, through the Merits of* Chriſt Jeſus. *Amen.*

A Prayer for one that intends to be Confirmed.

O *Moſt Bleſſed God, by whoſe grace I was called into a ſtate of Salvation when I was Baptized, and from whom cometh every good thought, deſire, and purpoſe, which I have ſince felt in my heart; Aſſiſt me, I beſeech Thee, in the new dedication, which I am going to make of my ſelf unto Thee; whoſe I am, and*

and resolve to be to the end of my days.

Fill me, O Lord, with such a lively sense of the honour Thou doest me in admitting me into thy Service; that I may give up my self, not onely with the full, but with the most chearfull consent of my heart, to believe and doe whatsoever Thou wouldst have me.

And then be pleased to confirm me in thy Grace, and to strengthen me with might by thy Holy Spirit in the inner

inner man; that I may ever discern, and chuse, and follow those things which are acceptable in thy sight.

Arm me, good Lord, against all the Temptations of the World, the Flesh, and the Devil; with a will stedfastly resolved never to yield to any of them; but to persist faithfully in the performance of my Vow, which was made in my name when I was baptized, and which I now intend with my own mouth to ratify openly

openly before thy Church. Whose devout Prayers I beseech Thee to hear for me, through Jesus Christ *our Lord.* Amen.

A Prayer after Confirmation.

ALmighty and everliving God, who hast vouchsafed to regenerate me by Water and the Holy Ghost; and also hast farther certified me by the hands of thy Minister lately laid on me, of thy

thy Favour and gracious Goodness towards me: Accept, I most humbly beseech Thee, of my hearty thanks for such great and undeserved Benefits; and continue in me those good thoughts, desires and purposes which I found then in my heart, to persist in faithfull Obedience to Thee for ever.

For which end be pleased daily to impart unto me more and more of the Holy Spirit, to preserve me in thy fear and

and love; and to inable me to doe all the reſt of my Duty, not onely towards Thee, but towards my Neighbour: Eſpecially to thoſe by whom, as thy Stewards, thy heavenly Myſteries are conveyed to us; that reverently attending to their Inſtructions, and receiving their godly Admonitions, and obediently following their Guidance and direction, I may be finally owned for one of thy good and faithfull Servants, at that

that Day, when the great Shepherd and Bishop of our Souls shall appear again to our Salvation. To Him with Thee, O Father, and the Holy Ghost, be eternal praises. Amen.

They that need Prayers for other particular occasions, may be furnished in a Book called the *Devout Christian*, &c.

THE END.

The Contents.

Chap. I. *Of the Duty.* pag. 1.
Chap. II. *Of the Neceſſity of this Duty.* p. 7.
Chap. III. *Of the Ends for which it was inſtituted.* p. 14.
Chap. IV. *Of Preparation for it.* p. 23.
Chap. V. *A Prayer for that morning when you intend to receive.* Which may be uſed any time before. p. 39.
Chap. VI. *The manner of Receiving.* p. 46.
Chap. VII. *Meditations and Prayers afterward.* p. 81.
Chap. VIII. *Directions for a godly Life, ſutable to this holy Communion.* p. 99.
Chap. IX. *Touching Doubts and Scruples.* p. 114.
Chap. X. *Directions in caſe of frequent Relapſes into Sin.* p. 127.

Chap. XI.

The Contents.

Chap. XI. *The Duties of Children.* p. 138.

Chap. XII. *The Duties of Servants.* p. 147.

Chap. XIII. *Advices to all Young persons.* p. 158.

Chap. XIV. *Directions about them that cannot reade.* p. 168.

Chap. XV. *Directions to those that can reade.* p. 179.

Chap. XVI. *A necessary qualification to receive benefit by all this.* p. 203.

A short Prayer for the Morning. p. 213.

A short Prayer for the Evening. p. 216.

A Prayer for one of riper years before the receiving of Baptism. p. 221.

A Prayer for one that intends to be Confirmed. p. 224.

A Prayer after Confirmation. p. 227.

The End.